Volume LXIV CHICAGO, FEBRUARY 3, 1910 Number 23

UNITY

Freedom, Fellowship and Character in Religion

Official Organ of the Congress of Religion

MAN ASCENDING

The rise of man is endless: be in hope:
All stars are gathered in his horoscope.
The brute-man of the planet, he will pass,
Blown out like forms of vapor on a glass;
And from this quaking pulp of life will rise
The Superman, child of the higher skies—
Immortal, he will break the ancient bars,
Laugh, and reach out his hands among the stars.

—Edwin Markham.

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UNITY

"HE HATH MADE OF ONE ALL NATIONS OF MEN"

Volume LXIV. THURSDAY, FEBRUARY 3, 1910. NUMBER 23.

A SEQUEL TO "LOST WINGS."*

Since, there, again I found my wings,
Know, poet, that there are no Sordid Things.
In merchants' barter serving human need,
In hucksters' clamoring the world to feed,
To me, still loud and clear your Paean rings.

And, now, forevermore I keep my wings,
Oh, poet, in the House of Pleasing Things.
In all the happy ministry of mirth
Your heavenly song I hear o'er all the earth:—
Oh, poet, sweet it sounds from Pleasing Things.

Greatness enfolds the soul that knows its wings;
To it there is no place of Trifling Things:
It cannot scorn, it knows no lesser love,
Undrowned by noisy din,—here as above,
It hears your song, oh, bard of Greater Things.

The Sordid soars: high shine the Trifling Things;
Pleasure and Pain both speed the soul with wings;
Alike in clam'rous day and silent night,
Your song forever thrills my soul to flight,
Oh, poet, in the House of Heavenly Things.

CLARA BEWICK COLBY.

*"Lost Wings," by Theodosia Garrison, printed in UNITY, January 21, 1910, elicited the above answer.

UNITY knows of an intelligent lady with long experience as a teacher and especially gifted with administrative powers, who is prepared to chaperon next summer a small company of ladies for a quiet study of natural scenery, local life and language, in some beautiful nook in Switzerland. The object will be to avoid the weariness and superficialities of globe-trotting, in order more effectually to secure rest and linguistic facility. Further information on application at UNITY office.

We print elsewhere an extended announcement of the Fifth World Congress of Religious Liberals to be held next August in Berlin, with the attending interests and attractions connected therewith. The program and itinerary show the careful and skillful work of Secretary Wendte, who is an inspired program maker—his right to the adjective is proved by the inspiring quality of his programs. Here are great inducements for a European tour.

And now the North Chicago Hebrew Congregation is planning to build a "Social Center" in connection with the new synagogue, to cost seventy-five thousand dollars. The newspaper description of the proposed new building says: "The new temple is to be built along the lines of the Abraham Lincoln Centre, and will be the first of the kind to be occupied by Jews. A similar idea will be followed out by Sinai Congregation." "The main structure will have a seating capacity of 1,000, while the school building will accommodate 250. A garden will surround the 'social building,' which will contain a library, reception rooms and an assembly hall to hold 400. It will be ready for occupancy in September. Rabbi Abram Hirschberg is the pastor. Alfred Alschuler is the architect." UNITY extends cordial congratulations to the pastor and people who, discerning the signs of the times, have applied themselves so promptly and efficiently, meeting at once the municipal as well as social needs, which indeed, in the nature of things, should be identical.

George E. McCue, a colored man, recently received the Carnegie prize for heroic conduct in rescuing a little child from the railroad track before a rushing train. Isaac Fischer, another colored man, has won the prize for the best essay on "Good Roads," offered by the Manufacturing Record, and the second one for the best essay on "German-American Trusts." A colored man was recently elected to the city council at Cleveland, two colored men sit in aldermanic seats at Nashville, and recently Gov. Deneen has refused to reappoint Mr. Davis of Cairo, who permitted with weak hand the horrible lynching atrocities that so disgraced the city. These items we pick from the bulletin of the *Frederick Douglas Center*. It might be added that a black man won the North Pole with Peary. The dark pigment of the skin cannot permanently interfere with the law of specific gravity that determines the place of souls as well as bodies. Human nature can neither be kept down nor lifted up in bundles. There is no race tie, race bond, social custom, or legal enactment strong enough to establish such an arbitrary, unscientific and consequently immoral procedure.

The survivors of the early days of UNITY and the strenuous years of the Western Unitarian Conference will be stirred with tender memories by the news of the recent death of Byron P. Moulton, at his country estate in Ardmore, Pennsylvania. This good man rendered faithful service as one of the founders of

the Fourth Unitarian Church, as President of the Western Unitarian Conference, as an active trustee of the Chicago Athanaeum, and treasurer of the Old People's Home in this city. It was under his encouragement, direction and generous support that the "Channing Club Rooms" were opened on Madison street, the first permanent headquarters of Unitarianism in Chicago and the birthplace of UNITY. Mr. Moulton was a man of sterling good sense and rare business capacity, he attached his friends to him by his warmheartedness, his sympathetic interest in their affairs, and a sturdy integrity of nature which was inherited from his Vermont ancestors and guided his actions through life. The services at the funeral were extremely simple, and conducted by his old-time pastor and friend, Rev. Charles W. Wendte of Boston, assisted by Rev. Charles E. St. John. Mr. Moulton left a widow, but no children, save a number of nieces in private justice:

The *Los Angeles Herald* of recent date calls attention to the fact that David Lloyd-George is not an Englishman and that Montgomery Shire is not of the Kingdom of England, but one of the Principalities of Wales, from which little country have sprung all the Georges, including Henry, the American land-reformer. We do not know how far the following comment is just, but it undoubtedly is true that the theological bias, the sectarian animus is a great disturbing element in the calls for civic righteousness and political advance, as it is in the realm of the individual judgment and private justice:

> Undoubtedly the nationality of George will "count against him" at the English polls. There is in England a strong church establishment, the prop and pillar of royalty and the fortress of privilege. The Welsh, who, for the most part, are members of the Methodist and Baptist churches, dislike the English establishment, and this well-known Welsh animus against the established episcopacy is being "used for all it is worth" in the English elections and doubtless will cause thousands of honest "churchmen" to vote in a manner which certainly would not express their views if it were not for the odious intermixture of church and state which characterizes English politics and is always used, in England, for political effect. A rival church establishment is maintained by Scotland, much against the better judgment of the people, who, however, support it paradoxically because they do not wish the English establishment to become the only state church and to gobble all the money apportioned governmentally for church purposes. A man who would be daring enough to call the Scottish establishment a "spite institution" might become a target for abuse, but that would not make his criticism any less keen.
>
> Upon Lloyd-George, the stout-hearted Welshman, has been devolved a task greater than that assigned to any English-speaking man since Abraham Lincoln. We hope and expect he will measure up to the occasion.

We print elsewhere an announcement and invitation looking towards a world-wide recognition of the approaching anniversaries of the birth and death of Theodore Parker, the centennial and semi-centennial of which occur this year, the birthday being the 24th of August, the death date, May 10, the latter coming at the more convenient season. The call tells its own story. Steps have been taken by which through concerted action the Free Religious Association, the Congress of Religion and the National Federation of Religious Liberals will direct in some co-operative way fitting celebrations at Boston, New York, Philadelphia and Chicago. The half-century following the death of Theodore Parker has ameliorated his theological heresies, softened the political asperities, revealing more clearly his great heart, his tireless brain, and his prophetic mission. Unitarians who would fain have cast him out when in the zenith of his high ministry have most nobly expiated their lack of vision by offering this centennial year a magnificent Centenary edition of his works in fourteen handsome volumes, carefully edited by an editorial committee consisting of the following eminently qualified friends and students of the great teacher: Samuel A. Eliot, chairman; John Haynes Holmes, Paul R. Frothingham, Frank B. Sanborn, William C. Gannett, Thomas W. Higginson, Samuel B. Stewart, Edwin D. Mead, Rufus Leighton, Charles W. Wendte, secretary. A descriptive leaflet setting forth in detail the volumes can be obtained on application at the Boston office of the American Unitarian Association, 25 Beacon street. Theodore Parker's name cannot be confined within the barbed-wire fence of any denomination. His message is increasingly the message of the scholar, the patriot, the reformer, and the devout lover of man and worshipper of God everywhere. Here is an anniversary of which civic clubs, social centers, women's clubs, reform associations, as well as churches of every denomination may well take note. UNITY will be glad to receive suggestions and report activities in this direction.

The Postoffice Department of the Government has thrust itself into the limelight by its recent recommendation to increase the postage on the periodicals of the country. The magazine is a "busy bee" remarkably well equipped with measures of self-defense, and on this account it is not a comfortable thing to play with. In a pamphlet of twenty-four pages issued by the "Postal Committee of the Periodical Publishers' Association of America" there is a revealing display of figures, convincingly arrayed, which seek to prove not only what a live and profitable source of revenue to the Postoffice Department the magazines of the country afford, but also show certain mistakes and fallacies in the figuring of the Government. Of the justice of the contention, either of the Postoffice Department or the Magazine Association, only expert investigation can determine. But "he who runs may read" the humiliating fact that the vicious thing known as "patronage" in the vocabulary of the politician, more justly known as the most pernicious and pervasive system of "graft" in the United States, is found in the Postal Department. We say the most pernicious, because as yet it is the most respectable. Every Postoffice, from that of the country cross-roads to

the metropolitan offices at Chicago, New York, and Philadelphia are unblushingly assumed to be the political assets of the party in power, and every appointment thereto is subject to change with every change of administration. The nominations for these positions are practically vest-pocket privileges of the Representatives and Senators for the respective districts. This is a crossing of the lines between the legislative and executive departments obnoxious to the fundamental theories of our government and vicious in the extreme. The implication on the part of certain skilled politicians that this movement against the magazines is a convenient way by which the administration may "get back" at the vigorous campaigners for independency, political reform, and to use the apropos, though often misleading term, "muck-raking," is too base even to be seriously charged against the most vigilant stand-patter. Even the man with the long cigar and the big gavel, who assumes to decide the destinies of the nation, can hardly be guilty of such mean campaigning as this.

The "Belief of Unitarians" has been discussed in tract form in many ways and by many individuals. The Denominational Houses in England and America have a long list of tracts on this subject with varying titles, and "one more" seemed hardly necessary. But the little tract of twenty-two pages with the above title just printed by Rev. George A. Thayer, minister of the First Unitarian Church at Cincinnati, is entirely justified by its freshness, suggestiveness and adaptability to the purpose for which it is intended: namely, as a guide to study and a syllabus for co-operative readings and discussions. It is a new tool for a new method developed by "the study class movement" on the part of Unity clubs, women's clubs and women's alliances, etc., etc. It is a hopeful sign of the times. Study classes in poetry, art, household economics, Japanese decoration, Wagnerian Music, and similar topics have taxed the ingenuity and absorbed the interest of an ever increasing number of students. Why should not the same ingenuity, directness and freedom be used by the same seekers after culture, reform, diversion, or what not, in the study of the rise and growth and present status of religious movements and the expressions of the religious sentiments indicated thereby? This little leaflet of Mr. Thayer's is admirably adapted to encourage such study on the part of leaders of thought, social life and public intelligence. Unitarianism itself is admirably adapted to such a study. It represents a modern movement in religious thought with far-reaching antecedents. It is rich in literature, in the biographies of men and women, in poetry, reform and social uplift. A preliminary page gives a dozen or more titles of available books containing the necessary information. It gives eight topics, which may be made the subjects of as many sessions. Under each topic is given an outline discussion, with "suggestions for talk," and when necessary, further reference. The topics are: (1) Unitarian Form of Church Government. (2) Unitarian Name. (3) Concerning God. (4) Evil and Sin. (5) Jesus of Nazareth. (6) The Bible. (7) Immortality. (8) Christianity in Relation to Other Religions. This useful little leaflet was primarily printed for the convenience of Mr. Thayer's own church, but copies can be obtained by addressing the author as above. It deserves to be exhaustively used not only by adult Bible classes and groups of men and women in connection with Unitarian Churches, but by the wider and more needy communities of women's clubs, Chautauqua circles, and other study movements. Study will be more profitable and more interesting to the uninformed members of other church confessions when the study of religious movements shall have become academic, impartial and direct, as is the study of the other movements of the human mind; as expressed in art, music, etc. There will be a need of such convenient outlines for the study of other great forms of religious thought and movement, such as the Methodist, Baptist, Episcopalian, Presbyterian, Congregational, the Greek and Roman Catholic, the Jewish movement brought down to the present date, etc., etc. Too long have the most interesting and central movements of the human mind been excluded from the study courses in and out of college.

College Financiering

We do not know which most to admire,—the courage of President Edmund J. James of the Illinois State University in inviting "trouble" and misunderstandings by "interfering" with the financial schemes of another, not to say rival, educational institution, or the skill displayed in the protest.

"The George Washington University" is now the name of the erstwhile Columbian University, which dates its origin back to 1817, founded by a Rev. Luther Rice, primarily for the education of gospel ministers in the special service of the Baptist denomination of Christians. In 1821 its work was divided into two departments,—the classical and the theological. At that time it bore on its front the statement,—"Originated by the Baptist General Convention," etc. In 1869 it re-organized its theological school into a non-sectarian theological school, but it refused to give its degrees to students who were not recommended by evangelical churches. In 1897 congress permitted it to change its charter, by which two-thirds of the trustees and the president of the institution should always be ministers of the Baptist church. But this way did not seem to meet the financial needs any better than the old, and so congress was asked to allow it

to go back to the less sectarian position and to change its name to the "George Washington University." Thus the story of promotion by resolution and legislation continues through several more involutions, clearly outlined by Doctor James, until at the present time it is an applicant for national patronage, under the Morrill Act, in order to be eligible to which it has conceived the need of the District of Columbia for an agricultural college.

The haste with which schools have grown non-sectarian for revenue's sake is indicated by the number of institutions which have hastened to make themselves eligible to the Carnegie foundation, which provides a pension for teachers retired on score of age, belonging to non-sectarian institutions.

UNITY is in hearty sympathy with this protest of Doctor James and hopes that congress will be saved the egregious blunder of yielding to local pressure by harking back to a method happily outgrown in this country, where state aid is given to private institutions, sectarian or non-sectarian. If Uncle Sam needs an agricultural college to help him conduct his little ten-mile square farm in the District of Columbia, he is able to start such an institution *de novo* and to assume the management of the same. If the George Washington University, with its varied policies and names, wants now to help Uncle Sam and to be instrumental in promoting an agricultural college under his patronage, let it deed over its plant and all the assets connected therewith to the government, trusting it to be able to successfully financier an institution whose financial career thus far has been checkered if not luckless.

UNITY believes mightily in the public school system of America, which reaches from the kindergarten to the university, and no appropriation of government funds is more legitimate, and nothing is better established in the history of the United States than that the government is competent, not only to raise the funds, but to administer the same in the educational field. The time has gone by when it should be involved in entangling alliances in this direction. Let congress keep hands off of private institutions, however organized and however legitimate their work. Let private institutions, denominational or non-sectarian, however well officered or duly incorporated, when the burden of living becomes too great, make the government, national, state, county, or city, their residuary legatee and turn over their assets, tangible and intangible. Thus dying, they may live more gloriously.

Nothing but an unjustifiable sentimentality or an unworthy yielding to "Pull" and "Influence" can bring national relief to this probably well meaning and doubtless well deserving institution, that has been doing good work, whether under the name of the Columbian University or the George Washington University, for ninety or more years.

Sojourner Truth

This weird prophetess of the African race is, we fear, a vanishing figure in the story of American progress, but those who were fortunate enough to have lived in the high tide of humanitarian inspiration that characterized the ante-bellum intensities of the anti-slavery movement, those who ever came within the zone of her striking personality, will never forget that here was a magnificent manifestation of the primal powers of intellect and heart encased in the blackest of skins, aided by the minimum of what the schools have to give. Sojourner was a weird African sibyl who stood among her peers when she stood along side of Wendell Phillips, Lloyd Garrison, Elizabeth Cady Stanton, Susan B. Anthony and the rest. Born a slave, she knew not when, emancipated in 1827 by the state of New York, she lived, according to her own recording, over a hundred years.

"The American Woman and Her Cause" is now engaging the peculiar skill, the penetrating insight, and the marvelous journalistic ability of Ida M. Tarbell. In her initial article in the February number of the *American Magazine*, she gives the following characteristic reminiscences of Frances D. Gage concerning the appearance of this African sibyl at the second national woman suffrage convention held in Akron, Ohio, in 1852.

The argument of Sojourner Truth is so full of pathos, wit, and ability that we print it entire. The fifty-eight years that have succeeded the utterance of this black woman have added nothing to the argument and have offered nothing to break down the conquering force thereof. And still, woman is disfranchised and the colored race often despised and denied the recognition and respect due to the ability, dignity and commanding claim for fellowship presented by the strange, weird, altogether lovable Sojourner Truth.

"Old Sojourner," writes Mrs. Gage, "quiet and reticent as the 'Libyan Statue,' sat crouched against the wall on the corner of the pulpit stairs, her sunbonnet shading her eyes, her elbows on her knees, and her chin resting upon her broad, hard palms. At intermission she was busy selling 'The Life of Sojourner Truth,' a narrative of her own strange and adventurous life. Again and again timorous and trembling ones came to me and said with earnestness, 'Don't let her speak, Mrs. Gage; it will ruin us. Every newspaper in the land will have our cause mixed with abolition and niggers, and we shall be utterly denounced.' My only answer was, 'We shall see when the time comes.'

"The second day the work waxed warm. Methodist, Baptist, Episcopal, Presbyterian, Universalist ministers came in to hear and discuss the resolutions presented. One claimed superior rights and privileges for man on the ground of superior intellect; another because of the manhood of Christ. 'If God had desired the equality of woman, he would have given some token of his will through the birth, life and death of the Saviour.' Another gave us a theological view of the sin of our first mother. There were few women in those days that dared to 'speak in meeting,' and the august teachers of the people were seeming to get the better of us, while the boys in the galleries and the sneerers among the pews were hugely enjoying the discomfiture, as they supposed, of the 'strong-minded.' Some of the tender-skinned friends were on the point of losing dignity, and the atmosphere of the convention betokened a storm.

sors will meet them and show them their ancient Uni-

"Slowly from her seat in the corner rose Sojourner Truth, who, till now, had scarcely lifted her head. 'Don't let her speak,' gasped half a dozen in my ear. She moved slowly and solemnly to the front, laid her old bonnet at her feet, and turned her great, speaking eyes to me. There was a hissing sound of disapprobation above and below. I arose and announced 'Sojourner Truth,' and begged the audience to keep silence for a few moments.

"The tumult subsided at once, and every eye was fixed on this almost Amazon form, which stood nearly six feet high, head erect, and eye piercing the upper air, like one in a dream. At her first word there was a profound hush. She spoke in deep tones, which, though not loud, reached every ear in the house, and away through the throng at the doors and windows:

"'Well, chilern, whar dar is so much racket dar must be something out o' kilter. I t'ink dat 'twixt de niggers of de Souf and de women at de Norf all a talkin' 'bout rights, de white men will be in a fix pretty soon. But what's all dis here talkin' 'bout? Dat man ober dar say dat women needs to be helped into carriages, and lifted over ditches, and to have the best place everywhar. Nobody eber helped me into carriages, or ober mud puddles, or gibs me any best place.' And raising herself to her full height and her voice pitched like rolling thunder, she asked, 'And a'n't I a woman? Look at me. Look at my arm.' And she bared her right arm to the shoulder, showing her tremendous muscular power. 'I have plowed, and planted, and gathered into barns, and no man could head me—and a'n't I a woman? I could work as much and eat as much as a man, when I could get it, and bear de lash as well—and a'n't I a woman? I have borne five chilern and seen 'em mos' all sold off into slavery, and when I cried out with a mother's grief, none but Jesus heard—and a'n't I a woman?

"Den dey talks 'bout dis t'ing in de head—what dis dey call it?' 'Intellect,' whispered some one near. 'Dat's it, honey. What's dat got to do with women's rights or niggers' rights? If my cup won't hold but a pint and yourn holds a quart, wouldn't ye be mean not to let me have my little half-measure full?' And she pointed her significant finger and sent a keen glance at the minister who had made the argument. The cheering was long and loud.

"'Den dat little man in black dar, he say women can't have as much rights as man, 'cause Christ wa'n't a woman. Whar did your Christ come from?' Rolling thunder could not have stilled that crowd as did those deep, wonderful tones, as she stood there with outstretched arms and eyes of fire. Raising her voice still louder, she repeated, 'Whar did your Christ come from? From God and a woman. Man had nothing to do with him.'

"Turning to another objector, she took up the defense of mother Eve. I cannot follow her through it all. It was pointed and witty, and solemn, eliciting at almost every sentence deafening applause; and she ended by asserting that 'if de fust woman God ever made was strong enough to turn the world upside down, all 'lone, dese togedder,' and she glanced her eye over us, 'ought to be able to turn it back and get it right side up again, and now dey is asking to do it, de men better let 'em.'

"Amid roars of applause she turned to her corner, leaving more than one of us with streaming eyes and hearts beating with gratitude."

A SONG OF CONTENT.

Above an emerald sea of sod
Blow linen sails like snow.
The floors are sanded, and the hearth
Gleams with an Altar's glow.

A wholesome smell of bread, new-baked;
The spinning-wheel's low hum;
These, with an hundred homely tasks,
Make of her day the sum.

Yet search the whole world thro' and thro',
Her happiness to match—
Her drowsy babe upon her breast,
His hand upon the latch!

—Edith Vaughan Michaux in The Craftsman.

Dig the root of circumstance;
Feed the famished ground;
Grow one rose on briery chance;
And thou shalt be crowned.

—F. Langbridge.

THE PULPIT

The Fifth World-Congress of Religious Liberals at Berlin, August 6-10, 1910

A Visit to the Hungarian Unitarian Anniversaries and Theodore Parker's Grave

An Outline of the Work and Play of the Congress by its Executive Secretary, Charles W. Wendte, D. D.

On the 13th of July next the good ship "Devonian" of the Leyland Line will sail from the Port of Boston with a cheerful company of pilgrims bound for Europe and the "World-Congress of Free Christianity and Religious Progress," to be held in Berlin, Germany, August 6-10. Many of them are accredited as delegates to this Congress, others will attend it in their private capacity. Twelve different denominations, Unitarians, Universalists, Baptists, Reform Jews, Christians, Congregationalists, Ethical Culturists, Friends, Presbyterians, German Evangelicals, Episcopalians, etc., will be represented among the party, who amidst diversity of opinions will cherish the unity of the spirit and the bond of peace. For their accommodation the entire cabin space of the "Devonian," which is a staunch and steady craft of 10,500 tons, has been reserved. Every arrangement has been made through the well known tourist agency of Thomas Cook and Son for the comfort of the party. On its arrival in Europe, both before and after the Congress, a personally conducted tour, under the same auspices, will be made in England, Holland, France, Germany, Hungary, Switzerland and Italy. The return to Boston will be by the steamships of the Red Star Line sailing from Antwerp.

THE PILGRIMAGE

The travel itinerary of this pilgrimage contains many interesting features. On the voyage over, every evening is to be devoted to lectures, entertainments and brief services of song and devotion conducted by members of the party, which will include many talented clergymen and laymen. On arrival in Liverpool the members of the Unitarian churches in that city will tender a reception to the pilgrims and show them their city, whose attractiveness the casual visitor does not become aware of. A visit will also be made to the model manufacturing suburb, Port Sunlight. The old walled city of Chester, Warwick Castle and Kenilworth, and Stratford on Avon will be visited in turn. At Oxford a reception has been arranged for at Manchester College at which prominent professors and dons will bid them welcome. Four or five days will be spent sightseeing in London, where other receptions are to be given them. On Thursday, July 28, the American party will attend the noonday service of Rev. R. J. Campbell, D. D., at the City Temple. Mr. Campbell, who is to be one of the speakers at the Congress in Berlin, will receive them at the close of the exercises and invite some of the liberal orthodox ministers in and about London to meet them.

Reinforced by a large number of British delegates the company will cross the North Sea to the Hook of Holland, and at The Hague inspect the treasures of Dutch art, stroll on the beach at Scheveningen and make a brief stop at Leyden where a committee of profes-

versity, the homes and haunts of the Pilgrim Fathers of New England, and various interesting features of Dutch life. At Amsterdam the Free Congregation, in whose spacious halls one of these International Congresses of Religious Liberals was held a few years since, will again open its hospitable doors to them. The superb collections of the Royal Museums will be inspected.

Departing for Cologne, a picturesque railroad ride of four hours will carry them to the banks of the German Rhine. Here under the shadow of the great Cologne Cathedral the "Friends of Protestant Freedom in the Rhinelands," an association of 4,000 large-minded Christians, sturdy defenders of Congregational Freedom against the encroachments of the State Church of Prussia, are to give them a warm welcome to German soil. A visit to the historic shrines of art and religion in their city, an excursion on the Rhine, a banquet and public meeting are among the features planned by their hosts. The Cologne Committee is headed by Professor H. Geffcken, an eminent German jurist and lecturer at the School of Trade and Industry, Rev. Dr. Jatho, pastor of a large Protestant church, and Rev. G. Traub of Dortmund, one of the most brilliant and radical preachers of Germany, and a leader in the Sociological movement in the churches of that country. A number of the delegates hope to find time to slip away quietly to Dusseldorf, where the housing problems of a manufacturing city have been so successfully solved. It is honed the presence in Cologne of so large a number of foreign representatives of the liberal faith may be of some little service to these brave upholders of a free and spiritual, as opposed to a conventional and dogmatic Christianity.

HISTORY AND AIMS OF THE CONGRESS

The next station on the itinerary is Berlin, where, from August 6 to 10, the Congress is to hold its sessions. Before enlarging on its program and personnel a word is in order to explain the origin, history and purpose of this international federation.

Like not a few other good things in the world the Congress is a Boston notion, having been called into being by the President of the American Unitarian Association, Rev. S. A. Eliot, D. D., at its seventy-fifth anniversary in the spring of 1899, in humble emulation perhaps of the great Congregational International Council held in Boston the year before. The seed planted in faith rapidly grew beyond the anticipations of its projectors and is today, after only ten years of existence, a large, inclusive and influential body. The association now represents some sixteen different nationalities and over thirty distinct church fellowships. Each country entertaining the Congress chooses its own name for it, selecting that title which best meets its needs and represents its constituency. The last one in Boston, in the autumn of 1907, was called the "International Congress of Religious Liberals." Many readers of this article will recall its great attendance, overflowing the largest halls and churches of the city, its interesting program on which Dr. Edward Everett Hale, Dr. Booker T. Washington, Dr. G. A. Gordon and Mrs. Julia Ward Howe appeared side by side with eminent European divines and the dusky teachers of Asiatic wisdom. The name chosen by your German hosts for the coming meetings in Berlin is "World-Congress of Free Christianity and Religious Progress," the last term in the title being intended as an open door to philosophies and faiths other than Christian which may favor the meetings by their attendance and words. These can certainly not complain if their utterances are to be construed as signs of "religious progress!"

The articles of the Congress are few in number. Its purpose is declared to be: "to open communication with those in all lands who are striving to unite pure religion and perfect liberty, and to increase fellowship and co-operation among them."

THE GERMAN HOSTS

Four largely attended and successful Congresses have been held thus far, in London, Amsterdam, Geneva and Boston. The fifth, to be held in Berlin next summer, is the first to be held on German soil, and promises in the brilliancy of its personnel and scope of its programme to eclipse them all. True, the association has met with heavy losses during the past year or two. Above all, Professor Otto Pfleiderer, the eminent Berlin University professor and historian of religion, from the first a strong supporter of this international movement, is no more. But its welcome to Germany is most cordial, and the local arrangements promise to be thorough and satisfactory, as is customary with this most administrative and practical of nations. Four liberal associations have united in the invitation. The first is the German Protestant Association, founded in 1863, and an important influence in the free development of Christianity in Germany. Its president, Hon. Carl Schrader, member of the German parliament, an advanced political and religious thinker, will also preside over the International Congress. A second association concerned in the invitation is "The Friends of the Christian World." The latter is a religious organ very ably edited by Professor Martin Rade of Marburg University, who will be pleasantly recalled by those who met him and his charming wife at the Boston Congress two years ago. The subscribers to his journal, which represents the modern orthodox or Ritschlian school of theology and is a brave advocate of political justice, religious freedom and international peace, have formed an association to sustain the editor and promote the principles of his paper. It is said that two-thirds of the theological professors of the University of Germany belong to the association. "The Friends of Protestant Freedom in the Rhinelands," already referred to, has a duplicate in Hanover, of which the eminent theological professor at the University of Goettingen, William Bousset, is the inspiring soul. Members of the so-called Middle Party in the German State Church, the Free Religious Congregations, and other liberal elements are also active in the work of preparing for the Berlin World-Congress of 1910.

THE PROGRAM

On arrival at Berlin the delegates will proceed to their hotels. In the evening a reception to foreign delegates will bring together the representatives of many countries and creeds, whose "greetings," delivered in a dozen languages, will be necessarily brief, but by the aid of national music and the display of national flags should be picturesque. The question of language is always a serious one at international gatherings. Esperanto is not yet universally accepted as the unifying organ of expression. This Congress, by declaring German, French and English as its official tongues and circulating at each session printed translations, prepared in advance, of the papers read, has largely solved the linguistic problem.

The next morning an excursion will be made to

Potsdam, with its quaint memorials of Frederick the Great and his court.

Sunday, the 7th of August, will witness a great religious gathering in a prominent Berlin church, at which the service and song will be conducted by Germans according to German usage, but the three sermons will be delivered by three preachers of eminence, a Frenchman, an Englishman, and a Swiss, who will each give a fifteen-minute homily. Rev. J. Emile Roberty, D. D., of the Oratoire, Paris, Rev. William G. Tarrant of London, and a Zurich divine, still to be named, will be the preachers, and discourse on "Faith, Hope, Love, these Three." This will be followed by a communion service, to be participated in by clergy from many lands. The same Sunday evening in four large halls in Berlin four public meetings for the people will be held at which themes of social import are to be considered. The first topic will be "Liberal Christianity and Social Service," and the speakers Professor Dr. Frederick Naumann, one of the greatest orators of Germany, a member of the German parliament and editor of *Die Hilfe,* a Christian Socialist paper of influence; Professor Francis G. Peabody of Harvard University; Rev. Dr. R. J. Campbell of the City Temple, London; Rev. Elie Gounelle, a Huguenot pastor of Paris, and Pastor H. Kutter of Zurich, a man of orthodox religious faith but radical social opinions, whose writings just now are being extensively circulated in England and the United States.

A second meeting will be devoted to "The Present Condition and Needs of Woman." Addresses are to be made by German women speakers, among them a talented daughter of the late Professor Pfleiderer. "The Nurture of Religion in the Home," "Woman's Work and Woman's Wages," "The Protection of Motherhood" and "Woman as a Church Member" are some of the topics to be discoursed upon, while it is hoped that Mrs. Humphry Ward of England will treat of a theme dear to her heart, "Child Labor and Child Rights."

The third meeting deals with "The Temperance Movement throughout the World." Professor Thomas G. Masaryk, the distinguished teacher of sociology at the University of Prague, Dr. N. Hercord of Lausanne, and Professor Walter Rauschenbusch of Rochester, N. Y., will be among the specialists who are to discuss this vital question.

The fourth popular meeting is to be a demonstration in behalf of "International Peace and Amity." Four speakers of distinction, representing as many leading nations, will set forth the true principles of Christian statesmanship. Professor Martin Rade of Marburg speaks for Germany; President Dr. David Starr Jordan of the Leland Stanford, Jr., University, of California, represents the higher sentiment of the United States, and Pastor Charles Wagner of Paris will, it is now expected, be the advocate from France. The English speaker is yet to be appointed.

Thus early in the proceedings of the Congress the note of social justice and good-will will be intoned.

The addresses of the retiring president, Rev. Samuel A. Eliot, D. D., of Boston, and the incoming president, Hon. Carl Schrader of Berlin, and the report of the general secretary, Rev. Dr. Charles W. Wendte of Boston will introduce the first regular session of the Congress. They are to be followed by three brief papers on the theme: "What religious liberals of other nations owe to the religious genius and the theological science of Germany." The speakers will be Principal John Estlin Carpenter, D. D., of Manchester College, Oxford, England; Professor Dr. Gaston Bonet-Maury of the Free Faculty of Protestant Theology, Paris, and Professor Francis G. Peabody, D. D., of Harvard University, who as the first exchange professor at the University of Berlin, a few years since, may be sure of an especially cordial welcome.

A GERMAN SYMPOSIUM

At the evening session will begin a series of papers by leading theological professors and divines of Germany, designed to give a succinct and clear exposition of the present state of German Theological Science and Church Life. This presentation has been arranged at the special request of the foreign members of the Congress, who desire in this way to meet face to face many of the great teachers whose writings have been to them valued sources of philosophical and religious culture. While these addresses, some fifteen in number, are too numerous to cite in detail, it is sufficient to mention a few of them to indicate their drift and value. Professor Dr. Adolf Harnack of the University of Berlin will speak on "The Double Gospel in the New Testament and Its Significance for the Present Day." His colleagues, Professors Herman Gunkel and H. Von Soden, will treat respectively of the results of Old and New Testament criticism. Dr. Weinel of Jena, one of the most prominent theological teachers of Germany, will speak on "The Study of Theology"; Professor Bousset of Goettingen on "Jesus"; Professor Dr. Otto Baumgarten of Kiel University on "Religious Education"; Professor Dr. Troeltsch of Heidelberg on "The Prospects of a Free Christianity in the World"; Professor Dr. William Hermann of Marburg on "German Mind and the Gospel"; Rev. G. Traub of Dortmund on "The Social and Practical Work of the German Churches."

Finally, last but not least, Professor Dr. Rudolf Eucken of Jena University will discourse on "Religion and Philosophy." Printed copies of these and the other addresses in English will be distributed at each session to facilitate a better understanding of the speakers.

THE FOREIGN SPEAKERS

A series of scholarly papers by foreign delegates will also be delivered at sectional meetings of the Congress. Among the lecturers will be Professor B. D. Eerdmans, Kuenen's successor in Old Testament criticism in the University of Leyden, and his colleague, Professor H. Y. Gruenewegen; Rev. Dr. Fries, a leading Lutheran clergyman of Stockholm, Sweden; Rev. Philip Wickstead of London; Professor L. P. Jacks, editor of the *Hibbard Review;* Professor Dr. L. Ragaz of the University of Zurich; Professor H. von Merczying of St. Petersburg; Professor G. Boros of Kolozsvar, Hungary; Professor S. C. Hall of the Union Theological Seminary, New York; Professor B. W. Bacon of the Yale Theologcal Faculty; Professor Dr. Jesse H. Holmes, Swarthmore College; Dr. George H. Ferris, Pastor First Baptist Church, and Rev. Charles E. St. John, Pastor First Unitarian Church, Philadelphia; Rev. Dr. Thomas W. Slicer of All Souls' Unitarian Church, New York; Rev. U. G. B. Pierce, Chaplain U. S. Senate, Washington; Rabbi Dr. Emil G. Hirsch, Chicago; Rev. Dr. Pedro Ilgen, Pastor German Evangelical Church, St. Louis; Rev. Dr. David Philipson of Cincinnati; Rev. Dr. Frank O. Hall, Pastor Third Universalist Church, New York; Rev. Dr. Frederick W. Perkins of Lynn, Mass., and

Fred. A. Bisbee, editor of the *Universalist Leader*. It is hoped also that Sir Oliver Lodge of Birmingham and Abbe Loisy of Paris may read papers.

RELIGIOUS TOLERATION

The remaining features of the Congress will attract attention by their novelty and evident intenton to promote the spirit of tolerance and fraternity among the various religions of the world. "The just and sympathetic relations which should exist among communities of Christendom" is the general subject, on which addresses are to be made by a Protestant, a Roman Catholic speaker and a Modernist, the latter being Professor Sabatier of Assisi, Italy; addresses will also be given by an orthodox and a liberal Protestant, and representatives of the modern sects, such as the Theosophists, Spiritualists, Salvation Army, Christian Scientists and the Freir Gemeinden or free-thinkers of Germany. Pastor Wilfred Monod of the Church of the Cratoire, Paris, is to make one of the principal of these addresses, whose sequence is still to be provided for.

A discussion of great significance has been arranged between Rev. Dr. Frank O. Hall of New York and Claude Montefiore, Esq., of London, the learned Jewish scholar, on "The Relation which Should Exist between Liberal Christians and Modern Jews."

The final topic of the Congress is concerned with the attitude and duty of Liberal Christians toward non-Christian religions and people. Vice-Rector Dr. Montet, Professor of Semitics at the University of Geneva, will discourse on Liberal Mahometanism; a Christian Japanese, Professor Minami of Tokyo, on the religious problem in his country; a member of the Society of Hindoo Theists, and a Buddist, on their respective forms of faith, while Professor Rohrbach of Berlin will give a closing paper on "Race and Religion."

One of the excellent provisions of the Congress is that no paper shall be over thirty minutes in the reading. If it is longer the rest of it may be printed but not read.

EXCURSIONS

The social side of the Congress is not to be neglected. A reception tendered the ladies from foreign countries by their German sisters, a closing banquet to the delegates, and other hospitalities will be extended.

At the close of the proceedings an excursion is to be made to three historic seats of German religion and culture: to Wittenberg, where are Luther's home and grave, and to Weimar, with its memories of Goethe, Schiller and other great names in German literature. In the evening at Weimar a series of brief papers in English on "Religion and Literature" will be delivered: Professor Paul Jaeger on "Goethe's Religion," Kristofer Janson of Norway on "The Religion of Ibsen and Bjornson," and on "The Religion of Tolstoi" by a Russian yet to be selected.

The next morning, August 12, the company will proceed by train to Eisenach and spend the day amongst its scenes of beauty and historic impressiveness. At the ancient Wartburg, above the town, a final session will be held with addresses emphasizing the truth that the Liberal Christian today is the legitimate genius of the ages, and must carry his gospel of personal independence, reason and conscience, as developed by modern knowledge and insight, to all the peoples of the earth. With this conviction, reinforced by the singing of Luther's great Battle Hymn of the Reformation, "A Mighty Fortress Is Our God," the work of the fifth International Congress of Religious Liberals will for the time being come to a close.

But not its play. The American party will keep on to Munich and Ober-Ammergau, where on Sunday, the 14th of August, they will witness the Passion Play. Returning to Munich the following day an opportunity will be given to attend one of the gala Mozart or Wagner performances in that city. Thence to Zurich and Lucerne, with an excursion to the Rhigi, and a return northward to Paris, whence, after a three days' stay, the party will embark for Antwerp and sail for home, arriving in Boston September 3.

A TRIP TO HUNGARY

A smaller section of the American excursionists, mostly Unitarians, will leave the party at Munich, on August 16, in order to take part in the 400th anniversary, at Kolozsvar, in Transylvania, of the planting of the Unitarian Church in Hungary by their first bishop, Francis David. Despite the great persecutions they have endured there still remain over one hundred Unitarian churches in that country in a flourishing condition, who will give a warm welcome to their foreign guests and co-religionists. From Linz the party will sail for a day down the lovely Danube to Vienna. Thence to Budapest, the capital of Hungary, said to be the most beautiful city in Europe. After a quiet Sunday the journey will be resumed to Kolozsvar, among the Carpathians, where a stay of four days will prove to be full of picturesque charm and historic interest. Returning to Budapest the route lies across the great Hungarian plain to Agram, and through a mountainous country to Fiume, a beautiful port on the Adriatic. Thence by day-boat to Venice, touching on the way at Abbazio, loveliest of Adriatic towns, and arriving in sight of the Doges' Palace early in the evening.

THEODORE PARKER ANNIVERSARIES

From Venice the pilgrims will journey down to Florence, where, in fulfillment of their mission, they will seek out in the little Protestant cemetery the grave of a distinguished citizen of Boston, and lay a wreath of commemoration upon it in celebration of the 100th anniversary of his birth and the 50th year after his death. We may be sure that the kindred dust of Mrs. E. B. Browning, Arthur Hugh Clough, Walter Savage Landor and General Leon Napier, all of whom lie buried here, will not be omitted in this recognition of heroic and saintly character.

From Florence the little party will return by various routes to their American homes; a summer visit in impressions and memories will have been passed, and the influential part which America plays in the modern history of thought and culture has been once more strikingly illustrated.

ONLY A STEP BEYOND MY DOOR.
(IN MEMORY OF SOPHIE JEWETT)

A step beyond my door I see you stand.
How shall I credit those who say that Death
Has come this day to quiet your earthly breath
And journey with you to another land?
A step beyond my door I take your hand.
No distance this to any starry heath
Unknown to me, where wandereth
Your soul grown vast through other life's demand.

This is your poet-face, worshiped by me
For eyes a-drawn and sweet mouth's gentleness.
I do not cross a windy, glittering floor
Of space to you; your very self I see
On this familiar street. Long-loved, deathless
You stand—only a step beyond my door.

—*Jeannette Marks in the Outlook.*

The Theodore Parker Anniversaries

There will occur in the summer of 1910, the one hundredth anniversary of the birth (August 24, 1810) and the fiftieth anniversary of the death (May 10, 1860) of Theodore Parker. These occasions will bring freshly to the mind of not a few still living who knew and listened to him, and to countless numbers throughout the world acquainted with his writings and the story of his life and labors, a great, if not the greatest scholar, most radical thinker, most popular preacher and devoted reformer of his time and country.

The half-century which has passed since his death has seen no diminution of his fame. The story of his career, told ever anew by appreciative biographers, remains an unfailing source of moral invigoration. His forceful and eloquent writings, in ever new editions and translations, promote the largest interpretations and confirm the dearest hopes of religion.

The undersigned, representing larger circles of his admirers, respectfully suggest that during the year 1910, perhaps in connection with one of the anniversaries named, suitable commemorative services or other form of public recognition be held, at which tributes shall be paid to his character and genius, his work for humanity, and the permanent influence of his religious and ethical teachings. Various churches, associations, conferences, theological schools, journals, and other agencies for the expression of public sentiment have promised to observe the occasions named in a suitable manner. A delegation from the Congress of Religious Liberals at Berlin, next summer, will, as now planned, visit Parker's grave in Florence, Italy, and lay a wreath of commemoration upon it. A new edition of Theodore Parker's works in fourteen volumes, the gift of a former parishioner and friend, will be completed during the year, and insure an increase of influence to his writings.

We unite in commending these anniversary opportunities for appropriate remembrance and observance. It is requested that copies of the order of exercises, newspaper articles, or notices, addresses, etc., be sent to the secretary, C. W. Wendte, 25 Beacon street, Boston, who will place them in the Theodore Parker archives in the Boston Public Library.

FRANK B. SANBORN,
Surviving Executor of Theodore Parker, Concord, Mass.
EDWIN D. MEAD,
For the Free Religious Association of America.
JENKIN LLOYD JONES,
For the Congress of Religion.
SAMUEL A. ELIOT,
For the American Unitarian Association.
FRANK OLIVER HALL,
For the Universalists.
CHARLES W. WENDTE,
For the International Council of Unitarian and Other Liberal Religious Thinkers and Workers.
HENRY W. WILBUR,
For the National Federation of Religious Liberals.
WILLIAM COPELAND BOWIE,
For the British and Foreign Unitarian Association.
EMIL RYSER,
For the Swiss Verein fur Freies Christentum.
CARL SCHRADER,
For the German Protestanten Verein.
GASTON BONET-MAURY,
For the Liberal Protestants of France.
PHILIP H. HUGENHOLTZ,
For the Free Congregation of Amsterdam.
PANDIT SIVENATH SASTRI,
For the Theistic Associations of India.
S. KANDA,
For the Japanese Unitarian Association.

CORRESPONDENCE

The Gospel of the Farm

Dear UNITY: I was glad to see that the series of farm sermons that Mr. Jones has been delivering at All Souls Church are being put into permanent form in the columns of *Hoard's Dairyman,* published at Fort Atkinson, Wisconsin, and one cannot help hoping they may be found at some not very distant date in the future in book form.

A somewhat doubting Thomas once said that while he was not quite ready to accept Charles Darwin's scientific theories in toto, he appreciated that his works constituted a compilation of facts, a library of world information, that no man of culture could afford to have missing from his favorite book shelves.

Having been fortunate enough to hear most of these farm sermons, I am impressed with the practical agricultural atmosphere which appeals so strongly to the many of us who have the back-to-the-soil microbe in our blood, and also with what we might call the ethical application. There is, however, beyond these, a gathering together of the potent names and facts of agricultural growth, an appreciation of the splendid work done by the pioneer farmer, the pioneer axe man, the pioneer surveyor, the pioneer inventor, and the descendants of all of these, which must make for a better and broader conception of citizenship to us who are fortunate enough to be heirs of all the ages.

I have wondered how many readers of UNITY have been so happy as to know something of the personality of W. D. Hoard, the man who for upwards of thirty years, to the writer's personal knowledge, has been the friend, yes, the lover of the gentle cow; who has, through his dairy papers and his own homely eloquence, "preached the gospel of this bovine mother," as he likes to express it, in every civilized country of the world.

He does not boast at all, that, as the highest official of his beloved state, as the idol of the old soldiers and as the best story teller in the country, he has swayed the politics of his state and the hearts of his fellow citizens for nearly half a century, but he openly rejoices that he has done his part toward helping the "good bossie" to change mortgages into bank accounts, beautify homes, send boys and girls to college, and put Wisconsin in the front rank as a cheese and butter producing state, and a leader in all progressive agricultural things, and all this he has done by putting the thought behind the drudgery of farm life.

One is tempted to tell a story which illustrates the quaint methods of the Governor in catching and holding the attention of an audience. It was many years ago in a small northern Illinois town, the occasion being the popular evening session of a farmers' convention, and the audience, which was composed of every able-bodied man, woman and child in the town, crowded the little "opera house" to suffocation, and it being cold weather, the room was hermetically sealed.

A learned gentleman from the east read an abstruse dissertation on "Carbonic Acid Gas in Milk," and at the end of his hour's lecture the temperature of the room resembled that of a Turkish bath, while all the old folks were asleep and all the young ones restless and disgusted with public speakers generally. Mr. Hoard was introduced in a confusion that threatened to break up the meeting. He slowly drew up his lanky length and said, "That was a very interesting address of

Professor C., and we are likely to have right here in this room, and soon, the best illustration of the fatal effects of carbonic acid gas. Now, I think that a man who will deliberately sit still and continue to breathe in this deadly poison when there is a universe of sweet, pure air just outside those windows, is a carbonic gassic ass. Don't you?"

A shout went up, the windows flew open, the old men woke up and every boy and girl was alert, eye, ear and brain receptive, ready for the good things they were sure would follow and which surely did follow.

A. L. K.

THE STUDY TABLE

Book Notes and Other Notes

As the holidays fade into the distance, the crowd of books is less impatient of notice. The industrial catalogs take their place. From a huge pile of these, many of them volumes of size and value, I select five or six, from which I get as much as I can of both instruction and seeds or plants. Stark Brothers of Louisiana, Missouri, send me such a magnificent volume of illustrated fruits, that I wonder that it can be sent freely to all who ask for it. It is a new way of advocating the exploitation of horticulture. I do not know where else you will get anything like as much information and instruction.

I have before called your attention to the really great man, Mr. T. V. Munson, who, from Houston, Texas, not only sends out the best of the old things, but is inventing and distributing a long list of new grapes, combining the best qualities of all the native and foreign sorts. These grapes ought to be tested in the North as well as the South. Some of them are truly magnificent.

In the little town of Centerville, Indiana, works an old man, of about my own age, who all through life has been nudging my elbow about new things of rare value. E. Y. Yeas it was who spread through the country the knowledge of those new peaches which have created a new family adapted to the southern states. His hybrid catalpas are the glory of any small homestead that has secured them.

In the little town of Berlin, New York State, there is to be found Meadowvale Farm, where Arthur Cowee lets loose all his enthusiasm in growing gladioli. I have seen him at the expositions, carrying great arms full of magnificent new sorts, and springing about as if his soul and the soul of the flowers were pretty much one.

Among the intensest joys of my boyhood was reading Catlin's North American Indians; one of the richest pleasures of my older age is viewing the marvelous illustrations and reading the text of Curtis's North American Indians. You will understand a little better what Mr. Curtis is doing when I let him describe his work as told in a recent letter: "Mr. Myers and the writer have worked among the Indians representing eight linguistic stocks, and twice as many tribes, at the same time keeping constantly in touch with the members of the other field parties, who have had fully half as many stocks and tribes with which to deal. Geographically, the activities of our three parties have included tribes in Arizona, New Mexico, Oregon, Washington, British Columbia, Idaho, Montana, Wyoming and Nevada. During the coming summer much of the writer's time will be spent in making the final pictures, and in adding the last details to the manuscripts for the five volumes directly in hand. It is hoped that four of these will be sent to press by November, 1910, and their publication completed early in the following spring."

From S. W. Partridge & Company comes a volume entitled "The Scripture of Truth," by Sidney Collett. The very title of this book is impudent, for it implies that no other scripture of truth exists except the one they discuss. To quote Huxley in defense of the literal inspiration of the Hebrew writings is dishonest; and to quote Renan, garbled, is no nearer the scripture of truth. We all honor the Bible, but there are very few that hold it to be a specifically sacred volume, beyond the criticism of scientific investigation—but at the same time not too sacred for the twaddling exploitation of amateur expositors. Lord Kelvin is so quoted as to make him a defender of bigotry, and a long list of eminent Bible readers is appended at the close. Who would not read the Bible; Job, that most magnificent of all poems; the Gospels, those superb compends of wisdom and beauty; and much more of brightest quality, both from the historic and the inspirational standpoint? What need have we of a book to teach people of common sense that the Hebrew Scriptures and the Greek are a remarkably valuable compilation of literature? It is quite another thing when half-trained intellects bawl at us that we must accept their interpretation of St. Paul and Isaiah and Jesus Christ, as to truth and duty. The whole book is a hodge-podge of inadequacy, in all directions; lowering faith in God and in eternal truth and right, down to faith in a book—and above all the interpretative authority of conceited expounders. The unlimited arrogance of petty popes, who undertake to limit and command our outlook upon the universe, and our belief in something noble and good, in the place of a tyrannous puppet godlet of their own imagination, is no longer dangerous to our lives or our comfort. Let us be amused.

E. P. POWELL.

THE YEOMAN WITH THE PATRIOT'S TONGUE

He is not old, he is not young,
The Yeoman with the Patriot's Tongue.
His ear is ever to the ground
And trained to know the stealthy sound
Of those who come, in any guise,
To steal the birthright that we prize;
Of those who filch the water store
And rob the mountains of their ore,
Despoil the forest's rich domain,
Take public wealth for private gain;
In truthful numbers be he sung,
The Yeoman with the Patriot's Tongue.
As Gracchus in Imperial Rome,
So stands he for the settler's home.
Where changelings drain the teeming breast
That nurtures children of the West,
He seeks to rouse the public zeal,
To guard and keep the common weal,
Revengeless, never overstrung,
The Yeoman with the Patriot's Tongue.
To think that such as he must drown!
But still he wears the People's crown.
In grateful praise his name is sung,
The Yeoman with the Patriot's Tongue.

JENNIE ROSS PIKE.

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THE FIELD

"The World is my Country, to do good is my Religion."

FOREIGN NOTES

MADAME HYACINTHE LOYSON.—"The great soul that God gave me has returned to Him....At once Catholic and Protestant (which is possible, you know, when one takes these two great words in their highest meaning), a woman of great sense and profound piety, she was my co-worker and my inspiration through the toils and the trials of a long life. She lived and died for the Church of the Future.....Pray for me, and, if you feel that you can do so, say a word of her in the *Semaine Religieuse*."

It is thus that the beloved and venerable Charles Loyson (Père Hyacinthe) announced to the editor of this orthodox Protestant journal of Geneva, the great loss that has come into his life. The response to this touchingly simple appeal is a truly sympathetic outline of this really notable career, which fills more than a quarter of the four-page weekly issue. Even so, it is but a sketch, which condensed into the space at my command in UNITY must seem bald indeed, yet I should be a poor chronicler did I let the life of this fellow-countrywoman pass unnoted.

Emily Jane Butterfield was born in 1833, of a Puritan family, in Oswego, N. Y., and early interested herself in religious and charitable work. As a member of Henry Ward Beecher's congregation, she was associated with his mother, Mrs. Lyman Beecher, in various philanthropic enterprises.

At the age of eighteen Miss Butterfield married Captain E. R. Merriman, by whom she had one son, still living in the United States. Such men as Bancroft, Longfellow, and Bryant were among her friends and encouraged her to write. During the Rebellion (about 1863) she went to Europe as correspondent of the *New York Times*, bearing letters endorsed by Abraham Lincoln, to all the diplomatic representatives of the United States. This brave, true woman, said the great President, will do more than a hundred ordinary correspondents to persuade Europe of the justice of our cause and the sincerity of our efforts for the abolition of slavery and the spread of liberty.

From the death of her first husband, in 1867, Mrs. Merriman remained in Europe occupied with the education of her only son, and devoting her leisure to literature, painting and sculpture. Busts of John W. Draper and Père Hyacinthe dating back from this period, won honorable mention in various international expositions. But religious questions had already become her chief interest. Located for a time in Rome, she took a lively interest in the struggle against the political and religious despotism of Pius IX, while, at the same time, so impressed with the importance of unity in the Christian family that she was strongly attracted by the Catholic church. She longed to see the best elements of puritanism and Catholicism harmonized in some higher synthesis.

During the Lenten season of 1868, she had an opportunity to hear the eloquent discourses of Père Hyacinthe. In her reaction from Calvinistic individualism, she sought the counsel of the liberal monk, who in his bold apostrophes was already attacking the abuses of clericalism, and after some satisfying explanations, she decided to unite with the old mother church. July 14, 1868, she embraced Catholicism at Auteuil, in the chapel of Our Ladies of the Assumption, and Père Hyacinthe delivered on the occasion a discourse, full of disputable propositions but of lofty inspiration, which has been preserved for us on page 209-225 of the first volume of his collection entitled *De la Réforme Catholique*.

The following year brought, at length, the reprimand from the head of his order silencing Père Hyacinthe unless he would change his tone, and his famous reply of September 20, 1869, in which he resigned his pulpit at Notre Dame, withdrew from the convent of which he was the superior, and renounced all monastic allegiance. He appealed to the coming Vatican Council, while letting it be understood that if that august body were deprived of the liberty essential to an ecumenical council there would be no other course open to him than an appeal to God. On the promulgation of the doctrine of papal infallibility, in July, 1870, he denounced as a great folly and a "great crime" the doings at the Vatican.

Mrs. Merriman, who, since her conversion, had continued the interchange of views with her spiritual director, encouraged him in his resistance to the Roman Curia. During the council, her salon was the resort of the bishops of the liberal minority. She was in Paris when in the middle of the same month of July, war broke out between France and Germany. After the devastation of eastern France, an organization of women besought her to go to Washington to ask that cargoes of grain be sent to the ravaged territory, and during the same period an American woman's club charged her with a mission of peace to M. Jules Favre and King William. Then she returned to Rome, which the Italian army had entered September 21, 1870, and she was presented at the court of King Victor Emmanuel II, by the Marquis Pallavicini. She assisted the government in organizing schools for young girls, and with such success that, it appears, Pius IX offered her financial aid and the title of papal countess if she would found a Catholic educational institution under his auspices; an offer which she declined.

During the war of 1870, ex-Père Hyacinthe sojourned for a time in the provinces, then at Rome, and later in London, and, in September, 1871, came to Munich to attend the first Old Catholic Congress. A year after this congress, he broke finally with the church of Rome by his marriage to Mrs. Merriman. The civil marriage, which took place in London, in the presence of Dean Stanley and his wife, was followed by a religious benediction at Rome, given secretly by a bishop in office, Mgr. Passavalli, who had been the intimate friend of Pius IX, and was selected to pronounce the opening discourse of the Vatican Council. This fact seems almost incredible, but it is well attested.

We hear much of foolish, mercenary and unhappy international marriages. Some account of this long, happy and most successful union must be preserved for another communication as the story would not bear condensing further.

M. E. H.

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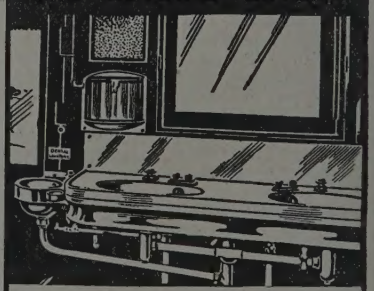

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